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ABSTRACT

This paper suggests how peace stamps can be used to further understanding of the movement for world peace. In this effort the Nobel Peace Prize, the most prestigious award in the world for peacemaking, is used as a focus. In the prizes from 1901 to the present, the Norwegian Nobel committees have recognized the major paths to peace. This variety is considered in portraying a number of laureates. In referring to prize winners, the volume distinguishes between what have been called negative peace and positive peace and what the document terms "fundamental peace." The paper also presents additional suggestions for the use of stamp collections to illustrate other subjects relevant to peace education. (EH)

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POSTAGE STAMPS AND PEACE EDUCATION: THE NOBEL PEACE PRIZE

ED 387 403

Irwin Abrams

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POSTAGE STAMPS AND PEACE EDUCATION: THE NOBEL PEACE PRIZE

Irwin Abrams

The author and his collaborator, Scott London, have been building a collection of peace stamps of the last half century. This paper suggests how these can be used to further understanding of the movement for world peace. In this effort the Nobel Peace Prize, the most prestigious award in the world for peacemaking, is used as a focus. In the prizes from 1901 to the present, the Norwegian Nobel committees have recognized the major paths to peace. This variety is considered in portraying a number of laureates. In referring to prize winners, the author distinguishes between what have been called negative peace and positive peace and what the author terms "fundamental peace". The paper also presents a number of additional suggestions for the use of stamp collections illustrating other subjects relevant to peace education.

POSTAGE STAMPS AND PEACE EDUCATION: THE NOBEL PEACE PRIZE

By Irwin Abrams
Antioch University

Paper presented in Peace Education Commission,
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POSTAGE STAMPS AND PEACE EDUCATION: THE NOBEL PEACE PRIZE

What is presented here is a report on work in progress. My collaborator, Scott London, and I have been building a collection of peace stamps of the last half century. This paper will suggest how these can be used to further understanding of the movement for world peace.

In this effort the Nobel Peace Prize, the most prestigious award in the world for peacemaking, will be used as a focus. In the prizes from 1901 to the present, the Norwegian Nobel committees have recognized the major paths to peace of our century. We shall consider this variety in portraying, through the stamps in Appendix A, a number of laureates and leading candidates. Other possibilities for using stamps in peace education will also be suggested in Appendix B.

Our search has indicated that peace is not an ordinary theme for collectors. When Scott, the philatelist of our duo, set out to look for peace stamps, he found dealers had no call for them. In the hundreds of subject entries in the lists published for collectors by the American Topical Association, war is well represented, as is Alfred Nobel and his prize winners and the United Nations, but peace as a subject is absent. When Scott posted an inquiry about peace stamps on the Internet, which went to tens of thousands of collectors, there was not one reply.

We have not yet systematically queried peace museums and archives about their holdings in this field. The Swarthmore College Peace Collection does have a unique collection of peace stamps, covers and seals, assembled in the years 1935-1951 by Ellen Starr Brinton, its first curator, which has been very helpful (Swarthmore, no. 1713). There are no books on our subject, although two which use stamps to illustrate history have been useful: Kelen's well organized book on the United Nations (1968) and the beautiful coffee-table book by Davidson and Diamant on the history of the United States (1990).

There are other works with different approaches to our subject which can be recommended. Stoetzer's monograph on the propaganda uses of postage stamps and cancellations (1953) is suggestive but all too brief. Reid (1984, 1993) breaks new ground in using stamps as a historical source, and Nuessel and Cicogna (1992) make interesting suggestions about the use of stamps in the Italian language classroom, some of which could be adapted to

peace education.

EVOLUTION OF PEACE STAMPS

Postage stamps were first introduced only 150 years ago. Before then, one had to take a letter to the post office, have it weighed, the cost written down, and then the letter was sent on to be paid for by the addressee. In 1840 Rowland Hill brought about the reform in which England adopted the uniform rate of one penny for a half-ounce letter sent anywhere in the country, which was prepaid by "a bit of coloured paper, covered at the back by a glutinous wash, attached by the sender to the letter by applying a bit of moisture" (Davidson, p. xi). Other countries soon followed suit.

In monarchies most stamps pictured heads of rulers and coats of arms. In republics, there were allegorical figures, such as those used by France and Switzerland, or heads of founding fathers, like those of the United States and certain Latin American republics. Sometimes the allegorical figure might be shown holding an olive leaf, as in French stamps (see Appendix A, stamp 1), but generally there were few connotations of peace. The main purpose of the stamp, after all, was to ensure that the government would collect proper payment for delivering the mail.

Toward the end of the century the stamp took on another function. In 1893 the United States issued a series of sixteen stamps of varying denominations celebrating both the 400th anniversary of the discovery of America by Columbus in 1492 and the Chicago World's Columbian Exposition (Davidson, p. 31). This was one of the first uses of stamps called "commemoratives," to distinguish them from regular or "definitive" issues (stamp 2).

In the following years governments slowly realized that stamps were like posters, by which they could send messages to their own people and to foreign countries, whether about national traditions and culture or with political motives. As stamps became more varied in subject, more colorful and more artistically designed, a new breed of collectors multiplied, first scornfully called "timbromaniacs" and then "philatelists." To governments this meant an important source of revenue. All of them now entered the fertile field of producing commemoratives, and small states like San Marino and Monaco made the sale of stamps a national business.

These factors were to bring a proliferation of topical stamps, and more

with peace themes began to appear. In 1914 the United States intended to issue a stamp celebrating one hundred years of peace with Great Britain, but when war broke out in Europe it was countermanded as inappropriate for a neutral state (Bruns, 1980). When the war ended, there were stamps commemorating the peace treaties, such as the Swiss series of 1919 (stamps 3-5).

A number of stamps of the 1920s reflected the hope for the future. Poland's stamp on its new constitution, for example, showed "a sun of peace over the darkness of despair". There were stamps commemorating bilateral peace treaties, the Hague Peace Palace (by the Netherlands) and even the ill-fated Disarmament Conference, convened in 1932.

A hopeful development in the 1920s was the founding of the World Peace Postage Association in the United States. It promoted the adoption by governments of a definitive postage stamp, with a distinctive peace design and a motto such as "Pax Per Legem." This would be sold in popular denominations by all nations at the same price as regular issues and be valid for the same purposes. The request for such a stamp would then represent a vote for peace and constitute a peace referendum (Swarthmore, no. 1068).

While there was some international support for this idea, it was not adopted by the Universal Postal Union. However, in 1933 the Netherlands had a similar idea in mind when its stamp showing a dove over a sword was sold only on request, as a way to measure peace sentiment (stamp 6). On many of these early peace stamps, the usual symbols were the peace dove, the olive branch, and allegories of peace.

Since World War II peace stamps have become increasingly common. After that devastating conflict, with the prospect of atomic annihilation in another war, peace sentiments grew strong everywhere. In the rush to proclaim peace policies, governments were glad to use the messages of the stamps. The United States sent out stamps celebrating NATO's peace by strength (stamp 7) and the hope of "atoms for peace" (Scheick, 1990) (stamp 8), while the U.S.S.R. and its bloc celebrated the international meetings organized by the Soviet-dominated World Peace Council (stamps 9-10).

The United Nations Postal Administration has issued stamps since 1951 at the New York headquarters and later at both the Geneva (1969) and Vienna (1979) offices, all of which could be considered peace stamps (Endrst, 1990) (stamps 11-13, 28-29, 42, 49, 51, 73-74). When the United Nations declared 1986 the International Year of Peace and adopted a special IYP

symbol, its commemorative issues were matched by a great many of the member states, with stunning results. Even the Vatican participated (stamp 14), stating for protocol that it had been invited by the Universal Postal Union (Dunn, 1986).

Never before had peace stamps been issued in such profusion in one year. It seemed as though the postal designers of the world were all trying to outdo one another in inventing new ways to make an abstract concept visual. Old symbols were refashioned and new ones invented. The peace dove and the olive branch took on different forms, and the globe, the heart, the handshake, the tree of life and other signs of interconnectedness and world fellowship were pictured atop piles of armaments or expressing fundamental peace in other ways. The banning of the bomb was pictured graphically, and broader concepts of peace produced symbols of such conditions of lasting peace as equality, liberty (including the statue), and other human rights. Words of peace were taken from the Bible and from the U.N. Charter, and one stamp from Costa Rica had "peace" written in twenty-eight languages (stamps 15-26, 69, and cover).

THE INTERNATIONAL POSTAL NETWORK

It is easy to take the postage stamp too much for granted. We use it with a lick and a promise. Our tongue provides the lick and the post office promises that our letter will reach the destination we inscribe. This is what we expect when we drop the stamped envelope in the letter box, with little thought of the journey now beginning which could pass over seas and mountains to distant lands. We are hardly aware that in affixing the stamp we can engage the service of an international network, which itself is a demonstration of the interconnectedness of our world, of our own connection with our fellow humans everywhere. Herein lies a greater promise of our stamp, the promise of world peace.

Peace activists today are not aware that the postage stamp played a role in the organized peace movement. Not long after it was introduced in Great Britain through the efforts of Rowland Hill in 1840, Elihu Burritt, the dynamic American peace leader, who worked for peace both in the United States and in England, saw how the penny postage stamp was making the use of the post available to everyone, rich or poor, and he realized how cheaper international postage could promote the cause of peace by making

communication easier between the peoples of the world. Burritt made "ocean penny postage" (stamp 27) the centerpiece of the peace campaign he was waging with his Anglo-American League of Universal Brotherhood, and his activities also reached to the European continent. (Curti, 1937, pp. 90-117; van der Linden, 1987, pp. 277, 329, 339, 459; Phelps, 1930, pp. 87-88; Robinson, 1964, pp. 252-255).

At that time international postage was a veritable jungle. Each nation decided what to charge foreign mail passing through its country, asking as much as possible. The expense of sending mail abroad included the sending country's fee and those of the country of destination and any country of transit. Sea transit was extra. So the total cost was beyond the reach of the average person. Moreover, the amount varied according to the particular route a letter followed. Thus there were five different rates to send a letter to Australia from the United States and even three between Germany and Austria.

Such an obstacle to international commerce brought Burritt the support of Free Traders, and proposals for cheaper ocean postage were introduced in Parliament and in the United States Congress. In England petitions supporting Ocean Penny Postage drew 60,000 signatures. The governments, jealous of their national sovereignty, were slow to move toward an international postal system, but in 1874, five years before Burritt died, twenty-two states, meeting in Berne, arrived at an agreement to bring such a system into being.

This was the General Postal Union, which at the next meeting in 1878 became the Universal Postal Union. The very first article of agreement stated, "The countries in the Union form a single postal territory for exchange of correspondence." Other articles guaranteed freedom of transit throughout this territory and provided for uniform rates for foreign correspondence and arbitration in case of disputes. An international bureau was established at Berne with administrative and executive functions and the responsibility to intervene in disputes between members with advisory opinions. Within thirty years almost all the countries of the world had joined. The Universal Postal Union is considered one of the most successful public international unions, a model of international government. Today it is a specialized agency of the United Nations (Sly, 1927; Woolf, 1971, pp. 186-205) (stamps 28-29).

It was the steamship and the locomotive which made the Universal Postal Union possible. Postal developments were only a part of the communi-

cations revolution of the nineteenth century. While political lines between states remained fast drawn, economic forces and technological advances drew peoples ever closer together (stamps 30-31). Steamships and railways not only carried increasing quantities of mail, but more goods and passengers. Even before the Universal Postal Union was established, an intergovernmental conference in 1865 formed the International Telegraphic Union. A few years later the submarine cable connected Europe with the United States, then with India and the Far East and finally with South America (stamps 32-33). In 1876 Alexander Graham Bell invented the telephone. Soon there were more telephone wires in Europe and America than telegraph wires, which were no longer needed after Marconi patented the wireless telegraph in 1896 and put it into use commercially (Lyons, 1963).

THE PEACE MOVEMENT AND THE NOBEL PEACE PRIZE

The communication revolution produced an unprecedented number of international congresses. It has been calculated that almost 3,000 took place between 1840 and 1914 (Lyons, p. 12). The friends of peace, as they called themselves, held congresses in mid-century, and in 1889, at the Paris World Exposition, another type of meeting which was to become a regular part of the international scene, they organized the first of the series of international peace congresses which were to continue until interrupted by the war. The increasing activities in the 1890s of the two strands of the peace movement, the parliamentarians and the peace societies, were brought to the attention of Alfred Nobel by his friend Bertha von Suttner, the Austrian peace leader (stamp 34). Her influence led him to include a peace prize among the five prizes to be established by his will. Nobel himself has been celebrated in stamps of some twenty countries (Miller, 1988) (stamp 35).

Observing the efforts of the peace activists of his time, Nobel specified that his prize should be awarded for work for disarmament and the organizing of peace congresses. Fortunately, in writing his testament Nobel preceded these clauses with the broad phrase, work for "fraternity between nations." It was these three words which have enabled the Norwegian Nobel committees to set before us in their ninety-three prizes for both individuals and institutions an array of the many ways of peacemaking. The major categories into which the peace laureates can be placed, – albeit with some

effort, since laureates are usually many-sided persons – are these: statesmen, peace activists, humanitarians, international lawyers, champions of human rights and religious leaders (Abrams, 1988, 1994).

In referring to prize winners, we will distinguish between what have been called negative peace and positive peace and what I term "fundamental peace." Negative peacemaking refers to the prevention of violent conflicts and bringing them to an end, whereas positive peacemaking means building political, social and economic relationships which enhance the human condition and make for a peaceful and just world.

Fundamental peacemaking means building the spiritual foundations of peace. As Dr. John Sanness, then chairman of the Norwegian Nobel Committee, explained in presenting the prize to Mother Teresa, "Can any political, social, or intellectual feat of engineering, ...however idealistic and principled its protagonists may be, give us anything but a house built on a foundation of sand, unless the spirit of Mother Teresa inspires the builder and takes its dwelling in the building?" (stamp 80).

Sanness said that in this award the committee wanted to recall the words of two previous laureates, Fridtjof Nansen (stamp 39), who said, "Love of one's neighbors is realistic policy," and Albert Schweitzer (stamps 45-46), whose pacifist ethic was based upon "reverence for life."

THE PEACE LAUREATES

In the very first prize the Norwegian Nobel Committee named a peace activist, following Nobel's wishes, but also used his "fraternity" clause to make a humanitarian award. Frédéric Passy of France, dean of the organized peace movement, shared the award with Henri Dunant, founder of the International Red Cross (stamp 36). To the friends of peace, the Red Cross in binding up the wounds of war was doing nothing for peace, only assuaging war's savagery; to the committee, however, there could be no greater demonstration of human fraternity than acts of kindness to the participants on both sides of a fratricidal conflict.

We do not demean the holy work of relieving suffering by asking whether this may not be peacemaking of the negative sort. The same could be said of all humanitarian work which ministers to human suffering and deals only with symptoms of distress. On the other hand, many humanitarians engage in this work out of a spirit of love and concern for their

fellows in trouble, and this can represent the highest form of peacemaking, as Chairman Sanness characterized it in speaking of Mother Teresa.

Red cross organizations have certainly met with public favor. Not only did the Norwegian committees endow them with future peace prizes, but many countries have continued to issue stamps in their honor at times of anniversaries, often picturing Dunant as well as the well-known symbol. The Red Cross has been a favorite cause for which governments have raised money with semi-postals, stamps printed with a surcharge through which the purchaser makes a donation to some national charity. In 1963 when nearly 140 nations commemorated the 100th anniversary of the Red Cross, about half of them printed their stamps with such a surcharge (Miller & Terrell, 1991) (stamps 37-38).

The same question about peacemaking must be addressed to the international agencies working for refugees, which have won three peace prizes, the Nansen International Office in 1938 (stamp 39) and the Office of the U.N. High Commissioner for Refugees in 1954 and 1981 (stamp 40). Here again semi-postal issues demonstrated popular support for this cause, when 77 countries issued stamps with surcharges or made special cancellations in the International Refugee Year, raising one million dollars for the U.N. refugee agencies (Miller & Terrell, 1991) (stamps 41-42). But has this work, desperately needed as it is, brought peace any nearer?

Perhaps the U.N. agency which has inspired some of the most colorful and joyful stamps issued in its honor, the Children's Fund (UNICEF), has a better record in this regard. UNICEF began as an emergency relief agency in post-war Europe, but when conditions improved, dropped "emergency" from its name and turned to longer-term programs with the children of the Third World. In its work in preventive health, UNICEF has brought mortality rates down and may have moved further from relief toward positive reconstruction than either the Red Cross or the U.N. refugee agency has been able to do (stamps 11, 43-44).

This is the same direction which the British and American Quakers, who won the 1947 prize for war and post-war relief, have also in more recent times been attempting to take. Most important of all, however, as Gunnar Jahn, then Nobel committee chair, said in presenting the prize, was not the extent of their efforts, but "the spirit in which this work is performed."

The same can be said for Albert Schweitzer, perhaps the outstanding humanitarian in the Nobel peace list, certainly the one most highly honored in the stamps of many countries (stamps 45-46). Schweitzer did not just

write about "reverence for life"; he tried to practice it as a medical missionary in Africa. His contribution is not to be measured in the number of lepers he treated in his hospital, however, but in the spirit in which he served them, following an inner call and leaving behind the promise of brilliant careers in music, teaching or theology in Europe.

Humanitarians like Schweitzer and Mother Teresa may therefore be classed as peacemakers in the fundamental sense, although their practical works may have little to do with creating the material conditions of peace. What about the activists like Passy, who adopted the word "pacifist" in the early twentieth century, feeling that it described active work for peace, while the earlier term "friends of peace" implied attitude rather than action.

Passy had worked actively for peace ever since 1867, when he attempted to prevent a war between France and Prussia, and in later years he presided over peace congresses which emphasized arbitration as the means to resolve international conflicts. This was the major plank in the platform of the veterans of the peace movement who received the peace prize before 1914. Others worked for reduction of armaments, which became a more important goal of activists after the League of Nations was established and then a major effort of the peace movement when nuclear weapons were developed.

The prevention and settlement of international conflicts by arbitration and disarmament belong to peacemaking that is negative. Again, this is not to deprecate. One of the greatest heroes of the peace laureates was Carl von Ossietzky, the German journalist who fought against the secret rearmament of the Weimar Republic and died as a result of mistreatment in Nazi concentration camps (stamps 47-48). Linus Pauling mobilized the scientists of the world to help bring about the atomic test ban (stamp 49); Alva Myrdal did stellar work for arms reduction both as a Swedish diplomat and as an activist after she left office (stamp 50); and the organization of International Physicians for the Prevention of Nuclear War has brought health professionals of the world into significant work for peace.

Along with the oppositional campaigns, there were positive elements as well. The movement for international law, in which the peace activists had an important role in the last third of the nineteenth century, was concerned about not just making non-political relationships between states more smooth, but also more just. The Institute of International Law, which received the prize in 1904, took as its motto, "Peace and Justice," and its members, several of whom won early prizes, had the positive goal of

working toward "the juridical organization of international life" (stamp 51).

Other strands of positive peacemaking at the turn of the century included liberal internationalists who wanted a federation of liberty-loving republics, and the suffragists who knew that peace had to be founded on equal rights for women. Jane Addams, only the second woman laureate after Bertha von Suttner, was a founder of the Women's International League for Peace and Freedom. She did not neglect the needs of the poor neighbors of her settlement house in her proposals for world peace (stamp 52).

The first statesman to win the prize, President Theodore Roosevelt, received it in 1906 for very skillful negative peacemaking, brokering the peace which brought the Russo-Japanese War to an end (stamp 53). President Woodrow Wilson and Cordell Hull were more positive in their peacemaking, Wilson in the establishment of the League of Nations and Hull in helping found the United Nations (stamps 54-55).

The next statesman who was honored for bringing a violent conflict to an end was Ralph Bunche, who was granted the prize for his remarkable achievement as U.N. mediator in ending Arab-Jewish hostilities over Palestine in 1949 (stamp 56). Other prizes for this kind of peacemaking went next in the volatile Middle East in 1978 to Menachem Begin and Anwar El Sadat for the Egyptian-Israeli accord (stamp 57), then to Oscar Arias Sanchez with the 1987 award for the peace agreement in Central America (stamp 58), followed by the 1989 prize to Mikhail Gorbachev for bringing the Cold War to an end (stamp 59). Henry Kissinger of the U.S. and Le Duc Tho of North Vietnam were even named for the 1973 prize for their effort, which was unsuccessful, to end the Vietnamese War. Le Duc Tho declined the honor.

There are stamps and covers commemorating the other five statesmen mentioned above who succeeded in this negative peacemaking. Interestingly, however, the Arab Postal Union refused to recognize the validity of Egypt's stamp commemorating the peace treaty with Israel (New York Times, 1980).

Statesmen may also take the initiative in acts of reconciliation with former enemy states. Aristide Briand of France and Gustav Stresemann of Germany received the joint award of 1926 for the post-war rapprochement they reached between their two countries (stamps 60, 48), while Willy Brandt of the Federal Republic of Germany was granted the 1971 prize for the peace treaties he negotiated with the Soviet Union and Poland, which his

country had invaded in World War II (stamp 61). These acts of statesmanship perhaps represent more positive peacemaking than bringing a conflict to an end, but perhaps they are less positive than the achievement of Secretary of State George C. Marshall, awarded the 1953 prize for the reconstruction of post-war Europe through the Marshall Plan (stamp 62).

The most recent Nobel prize for U.N. peacemaking went to the United Nations Peace-Keeping Forces in 1988, a much needed operation developed by Ralph Bunche. This was originally, as its name indicates, not peacemaking, but rather the maintenance of a peace already achieved, or at worst, the prevention of further conflict by keeping warlike parties apart. The luster of the 1988 award has somewhat dimmed in 1994, with confusion and failures in Somalia and Bosnia and the reluctance of the United States to supply troops for peacekeeping under any other command than its own (stamps 13, 63).

The prize for the most positive peacemaking would appear to be the posthumous award of 1961 for Dag Hammarskjöld, who died in an airplane crash in Africa on a U.N. mission in that year. If Wilson and Hull can be considered positive peacemakers as founders of international organizations, Hammarskjöld must be given even more of such credit for his effort to move the U.N. from being mainly a conference of sovereign states toward becoming an organic body whose secretary-general would be free to take strong actions for peace without waiting for decisions of the Security Council (stamps 64-65).

The Nobel committee made a major move when it decided to recognize champions of human rights as peacemakers. When I questioned then chairman Egil Aarvik about this, he replied, "Nobel's will does not state this, but it was made in another time. Today we realize that peace cannot be established without a full respect for freedom." Certainly the struggle for human rights is a most positive form of peacemaking.

In taking this step, the committee was involving itself in the political process, supporting a cause by endowing dissidents who were in conflict with their own governments with the prestige of the prize. Many countries supported this cause as well by issuing stamps celebrating these laureates and other leaders in the struggle (stamp 80).

The first human rights prize was the 1960 award to Albert Lutuli, who was fighting, declared Chairman Gunnar Jahn, for the ideals of the United Nations Declaration of Human Rights (stamp 66). Two further prizes went to Lutuli's successors in the struggle for racial equality in South Africa: to

Desmond Tutu in 1984 and finally, to Nelson Mandela in 1993, after the battle was apparently won (stamps 67, 80).

Lutuli and Mandela were both pictured on stamps by a number of countries while under detention. Martin Luther King, jr., who won the 1964 prize for his nonviolent campaign for civil rights, first appeared on a stamp a few months after his assassination in 1968 and by 1986 had been memorialized on 105 stamps worldwide (Ebony, January 1986, pp. 82-84) (stamp 68-69, 80).

Other human rights laureates who have been honored on stamps include René Cassin, author of the Declaration of Human Rights (1968) (stamp 70), Andrei Sakharov (1975), honored by the new Russia after his death (stamp 71), and Amnesty International (1977). The United Nations declared 1968 as International Human Rights Year, which its own commemoratives and those of a number of countries have celebrated (stamp 72). The U.N. has recently concluded a multi-year series of commemoratives on the Declaration (stamps 73-74), and a number of countries have celebrated its anniversaries as well as the prize for Amnesty International, the organization which defends the rights of prisoners of conscience (stamps 19, 75).

As in the symbolizing of peace, the abstraction of human rights represents a challenge to postal designers, but one which they have met with resounding success. The symbol of human rights is a flame, which could brighten the darkness of imprisonment and suppression. Often pictured is the breaking of bars and of chains. A striking scene on one Belgian stamp is an infant enclosed in the U.N. emblem (stamp 76). A Soviet issue uses the torch, the U.N. wreath and the family, Argentina proclaims that "All men are equal" with two stick figures (stamp 78), and Yugoslavia has white and black hands holding scales (stamp 77). As in the case of other governmental messages, honoring the Declaration in a well designed stamp does not always mean that a government implements its provisions in its policies.

Our final category of peacemakers is religious leaders. The first to receive the prize was Archbishop Nathan Söderblom of Uppsala, the primate of Sweden, who received the prize in 1930 for his efforts to bring Christian churchmen together to work for peace, even during World War I. The committee spokesman declared, "He has thrown the power of the spirit into the fight for peace" (stamp 79). It was this spirit which inspired other laureates to perform the works for which they were honored. Even the Dalai Lama of Tibet, the most eminent figure among them, was named as much for his untiring defense of the human rights of his suppressed

people as for his spiritual leadership (stamp 80). We have already referred to the humanitarian achievements of Mother Teresa and the Quakers and the work for human rights of Archbishop Tutu and Martin Luther King, jr. Laureates like Mairead Corrigan (1976) and Elie Wiesel (1986) are deeply spiritual persons, and others like Albert Lutuli and Lech Walesa have been much moved by their religious faith.

It does take a faith in human kind, which need have nothing to do with a church, to enter the lists against war and inhumanity and, more importantly, to stay the course. So many of the peace laureates have had this faith, which kept them fighting for the good cause despite all obstacles. As Alva Myrdal, who was still a peace activist in her eighties, declared when receiving the Einstein Peace Prize, "I have, despite all disillusionment, never, never allowed myself to feel like giving up. That is my message today: it is not worthy of a human being to give up."

However they might have described the root of their motivation and whatever path to peace they might have trod, the best of the laureates have been fundamental peacemakers in this sense. Our occupation with them through the bits "of coloured paper" first devised by Rowland Hill not only can help us and our students better understand the movement for world peace; it may move us to partake of their inspiration and follow along one of these paths ourselves.

Appendix A

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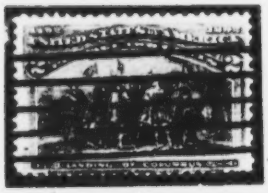

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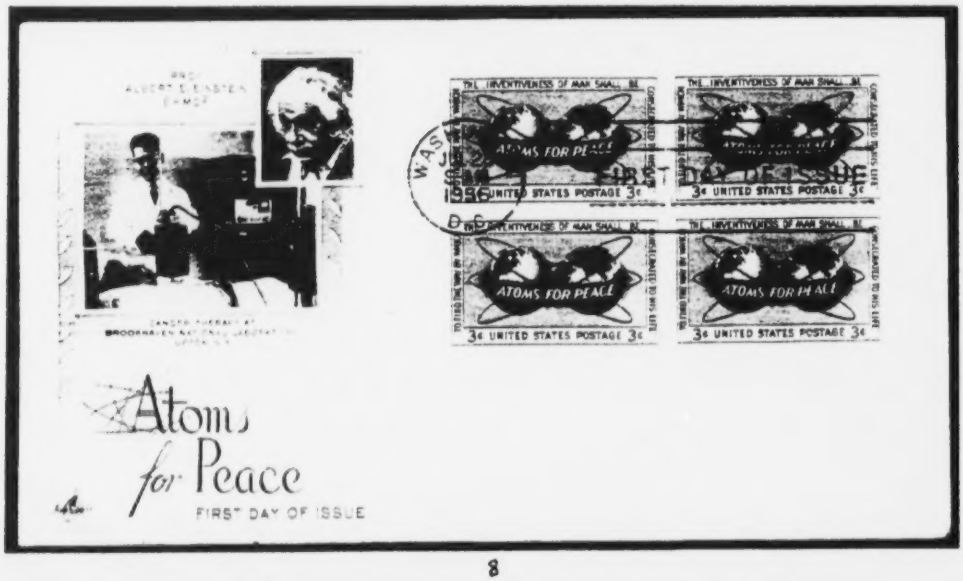

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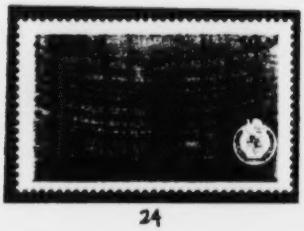

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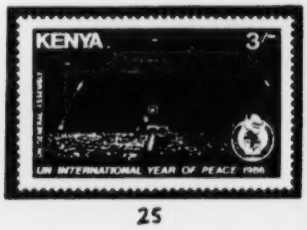

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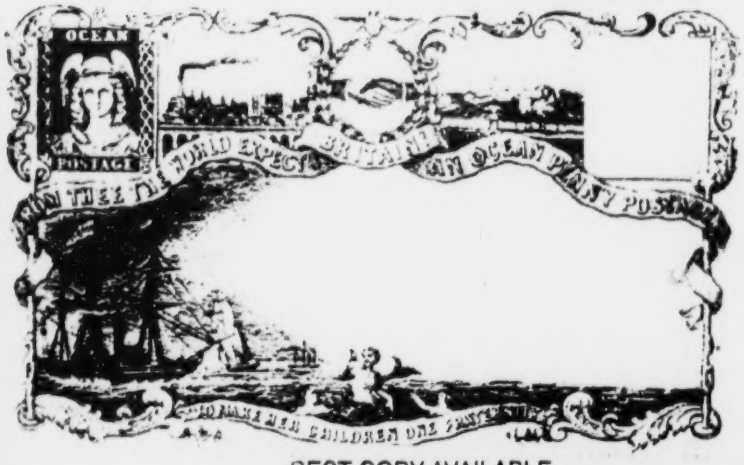

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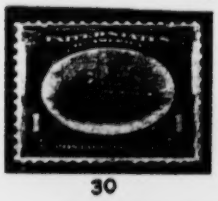

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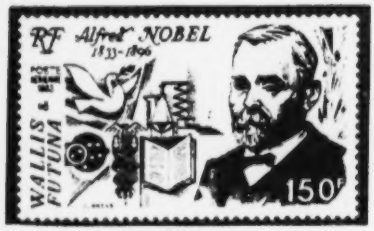

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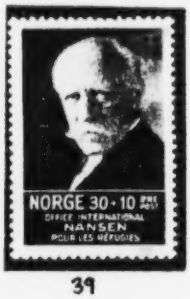

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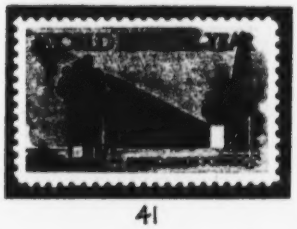

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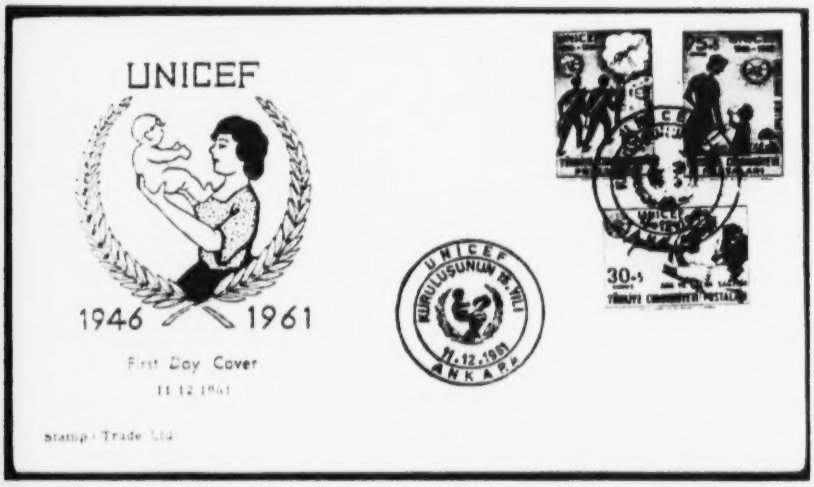

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יום ההופעה
JOUR D'EMISSION
FROM THE PRAYER BOOK
...הפורש סוכת שלום עלינו ועל כל עמו ישראל ועל ירושלים.
..WHO SPREADETH THE TABERNACLE OF PEACE OVER US AND OVER ALL HIS PEOPLE ISRAEL AND OVER JERUSALEM.

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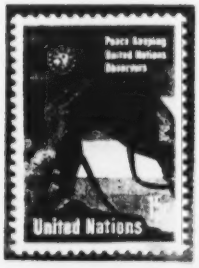

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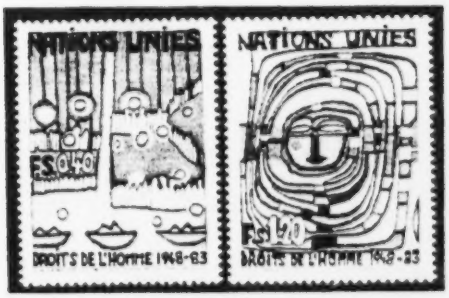

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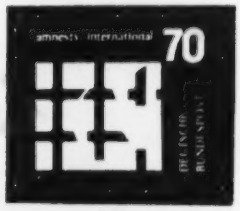

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STAMP ALBUMS FOR PEACE EDUCATION

The following are suggestions for stamp albums which could be made from existing stamps, covers and cachets (mottos and slogans added in cancellation), illustrating other subjects studied in peace education. For suggestions of non-stamp projects in peace education with focus on the peace laureates, see Abrams, 1994, p. 88.

1. The three types of peacemaking, negative, positive and fundamental.

2. Collections associated with the peace activities of laureates who may or may not be personally represented on stamps: Martin Luther King, jr. and the Civil Rights Movement; Elie Wiesel and the Holocaust; Norman Borlaug and "Food for Peace"; the struggle against apartheid in South Africa; Bunche, Begin, Sadat and peace in the Middle East; etc.

3. Peace martyrs: Jean Jaurès, von Ossietzky, Gandhi, Raoul Wallenberg, Count Bernadotte, Hammarskjöld, et al.

4. Peace treaties.

5. Peace forerunners: Dante, St. Francis, Erasmus, Grotius, William Penn, Immanuel Kant, Victor Hugo, Mazzini, et al.

6. Prominent peace leaders overlooked by the Nobel committee: Tolstoy, Gandhi, Coubertin, Eleanor Roosevelt, Monnet, et. al. In a student project, the case would have to be given for each individual.

7. The ways in which the world has grown smaller: communications; world trade; international expositions; international congresses; the world of sports, etc...

8. The life and times of a laureate.

9. Propaganda for peace in envelopes and cachets.

10. Propaganda for war in stamps, envelopes and cachets.

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